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ABSTRACT

The bilingual education bill passed by the Alaska legislature is summarized in this issue, as is the bilingual education law of Massachusetts. The Alaskan bill establishes a bilingual program of education for Native Alaskans and provides for the creation of the Alaskan Native Language Center at the University of Alaska. While the Massachusetts bill is aimed primarily at Spanish and French-speaking minorities, excerpts from the bill are contained in the newsletter since many of its provisions may be relevant to legislation which could be enacted in other States with Indian-language-speaking minorities. This issue describes several projects in progress, including a report on the development of materials in Cherokee by the Cherokee Bilingual Education Program in Oklahoma. Excerpts from B. Spolsky's paper "The Navajo Reading Study: An Illustration of the Scope and Nature of Educational Linguistics," K. Hale's "Some Questions about Anthropological Linguistics," and T. Klokeid's "An Introduction to the West Coast Language of Vancouver Island" are included. The issue also contains an annotated list of books and articles dealing with bilingualism and such languages as Algonquian, Cree, Navajo, Micmac, and Papago. (PM)

CONFERENCE ON AMERICAN INDIAN LANGUAGES CLEARINGHOUSE NEWSLETTER

EDITOR: JAMES L FIDELHOLTZ VOLUME I, No. 2 SEPTEMBER, 1972

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J. L. Fidelholtz

This issue contains a lot of [illegible] and education. It has more news of projects in progress and completed. Also inside is the mailing list for the NEWSLETTER as of 1 September 1972, a plea for address corrections and additions, and a mild plea for funds. The letters received since the last issue are very much appreciated, and of course necessary for the work of the NEWSLETTER to be carried out.

ALASKA LEGISLATURE PASSES BILINGUAL EDUCATION BILL

Mike Krauss informs us that on 9June 1972, the Alaska Legislature passed 'An Act relating to bilingual education'. I can do no better than to quote from the act itself, and occasionally summarize parts of it:

'SENATE BILL NO. 421 ...

'*Section 1. FINDINGS AND PURPOSE. The legislature finds and declares the following:

'(1) Traditionally, basic language differences in Alaskan schools have been overlooked to the extent that the need for an educational program which incorporates both English and the Native language dialects has been vastly underestimated and often the program has tended to ignore and sometimes belittle classroom use of the Native dialect, a practice deplored by modern educators, concerned parents and students alike.

'(2) The right to one's native language and culture is inherent in the concepts underlying our constitutional guarantees and continued disregard of this right has been protested by many who believe that Alaskan schools have an obligation to provide education which does not bypass this right and which is not designed to shift students unilaterally from one culture to another. Students in the villages of Alaska are representatives of a viable, valuable culture which is in a continual process of change, as are all cultures, but which has a right to continue its existence as a unique culture whether Indian, Eskimo, or Aleut.

'(3) The absence of a bilingual program of education has worked a great learning handicap for those students who use English as a second language, placing a double burden of learning both the language and academic concepts simultaneously, while singular emphasis on English usage has contributed to a communications gap between parents and child, school and community, even though educational research has shown that the most successful educational method in primary programs is one that instructs in the Native dialect and then proceeds to promote literacy in English. It is a well-known fact that contrary traditional methods have resulted in below-standard achievements by Alaskan Native students which, in turn, spawn difficulties in secondary and higher educational pursuits, exacerbate acculturation problems, present significant barriers in securing adequate employment and constitute a serious hindrance to the full enjoyment of life and its benefits.

'(4) Establishment of a bilingual program of education for Native Alaskans will encourage the development of educational materials relevant to Native history, legends, folklore, artistic expression, and characteristic lifestyles by recognizing that the local culture is a legitimate source of study and interest. [More advantages of such a program are detailed--JLF]....

'Sec. 14.08.160. BILINGUAL EDUCATION. (a) A state-operated school which is attended by at least 15 pupils whose primary language is other than English shall have at least one teacher who is fluent in the native language of the area where the school is located. Written and other educational materials, when language is a factor, shall be presented in the language native to the area....'

'SENATE BILL NO. 422 ....

'*Section 1. The sum of $2,380,900 is appropriated ... to the ... bilingual education fund, ... which shall lapse on June 30, 1977:

'1972-1973 7 classes $200,000

[succeeding years have appropriated $440,000, $480,000, $600,000, and $660,000, resp., for 16, 32, 40, and 40 classes, resp.--JLF] ...'

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'*Section 1. The sum of $1,550,000 [illegible]

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'SENATE BILL NO. 423 ...

'*Section 1. The sum of $1,550,000 is appropriated ... to the University of Alaska for the creation of the Alaska Native language center and for the implementation of its program ... $310,000 a year for five years and shall lapse on June 30, 1977 ....'

'SENATE BILL NO. 424 ...

'Sec. 14.40.117. ESTABLISHMENT OF ALASKA NATIVE LANGUAGE CENTER. The university shall establish an Alaska Native language center, the purposes of which are to: (1) study languages native to Alaska; (2) develop literacy materials; (3) assist in the translation of important documents; (4) provide for the development and dissemination of Alaska Native literature; and (5) train Alaska Native language speakers to work as teachers and aides in bilingual classrooms.'

It is apparently Mike himself and friends whom we have to thank for this exciting piece of legislation, which is largely based on a PROSPECTUS FOR PROPOSAL TO ESTABLISH A CENTER

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FOR ALASKA NATIVE LANGUAGES ..' submitted by Ike. The legislation (esp. bill 424) is largely based on the recommendations made therein. I quote briefly from some of the parts of the proposal which are not made explicit in the above extracts from the bills:

'A major function of the center will be that of providing the native people themselves with the opportunity to become the leading students and cultivators of their own languages, as they are uniquely qualified as native speakers to become. Rather than looking mainly to a supply of non-native graduate students as supported personnel, the Center will recruit and train promising native speakers of these languages, whatever their formal academic status, who show the interest and ability to contribute to the documentation, study, and/or cultivation of their language. ...

'There will be a very close relationship between the Center and the educational agencies concerned with Alaska Natives ... This priceless [unique intellectual] heritage [viz., the Alaska Native languages] can all too easily be lost, through continuing neglect in the school, or it can be used in the school for the improvement and enrichment of the people. ...

'There is great need at this point for maximum flexibility .... The specific details are hard to predict. The general picture, however, is very clear. Many Alaskan languages are dying, some are already almost extinct. All the rest are either in grave danger or in an increasingly precarious position, as mounting cultural, economic, and demographic pressures conspire to exterminate Alaska's native cultures and societies as such. At the same time, a powerful resurgence of pride in and concern for their cultural identity is sweeping through native Alaska, counteracting the pressures toward assimilation which they realize threatens them with irreparable and also unnecessary loss. ... Virtually everywhere, it is clear, native interest in and concern for native languages is markedly increasing. ... A Center is needed to train such individuals, and support work of this sort as local conditions permit, local needs are felt, and able personnel becomes available. [The remainder of the prospectus is a detailed survey of numbers and status of speakers of the various native languages found in Alaska] ...'

NEW GRANT TO TAYLOR AND ROOD AT COLORADO

'Professors Allan Taylor and David Rood (Dept. of Linguistics, U of Colorado, Boulder, CO 80302) have just received a $60,980.00 grant from the National Endowment for the Humanities for the preparation of a pedagogical grammar and elementary bilingual dictionary for Teton Dakota (Lakota). The grant is for a period of 2 years. Preliminary drafts of lessons are being written during the summer of 1972, while a course in spoken Lakota, taught by a native speaker, and utilizing the materials, will be taught in the Department of Linguistics during AY 1972-73. Concentration during the second year will be on necessary revision of the materials, preparation of a tape program, and preparation of the dictionary, which will be based on published and unpublished sources of all kinds. A computer will be used throughout the project. We would be happy to exchange materials with others working on similar projects.' (From a 27 June letter from Allan Taylor)

REPORT ON THE DEVELOPMENT OF MATERIALS IN CHEROKEE BY THE CHEROKEE BILINGUAL EDUCATION PROGRAM, TAHLEQUAH, OKLAHOMA. JUNE 16, 1972. (From William Pulte)

'Since I joined the staff of the CBEP last August, a course in spoken Cherokee has been completed and is undergoing revision preparatory to printing. It is hoped that this course, which parallels the ESL materials already in use, will enable English speaking, monolingual children to learn at least some Cherokee, just as the Cherokee speaking children are expected to learn English.

The first in a series of primers for the reading and writing of the Cherokee syllabary has been completed. It is the goal of the program to utilize the Cherokee syllabary for instruction, particularly in the area of the social sciences, and it is hoped that the preparation of the primer series will enable Cherokee speaking children to learn to read and write the syllabary quickly.

A number of myths and legends have been collected, and are being printed in both English and Cherokee for use in the schools.

A course in conversational Cherokee for adults is being prepared; a number of social workers and personnel of the local Public Health Service Hospital have expressed a desire to learn to speak Cherokee.

I have also acted as consultant to the Dictionary Committee of the Cherokee Nation

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I have also acted as consultant to the Dictionary Committee of the Cherokee Nation of Oklahoma, which has undertaken the publication of a Cherokee-English bilingual dictionary which is intended to serve a number of purposes: to help Cherokee speakers learn to read and write the syllabary, to serve as an aid for non-Cherokee speakers who wish to learn Cherokee, and to provide an adequate bilingual dictionary for use in the schools. (The Cherokee entries are to be spelled both phonemically and in the syllabary, and the dictionary is to include a brief sketch of Cherokee grammar.)

The Cherokee materials are presently being used by Cherokee speaking teachers' aides; the program hopes to be able to recruit and train a number of Cherokee-speaking high school graduates as certified teachers in the future, however.

Allan Taylor informs us that Dr. Ed Cook, Dept of Ling., U of Calgary, Calgary 44, Alberta, Canada, is 'launching a Sarcee literacy project this fall.' (See p. 18 for more details)

D. Conan Collis writes about his research project on Greenlandic Eskimo: 'Briefly, we

are working on a computerized data bank which works on a cumulative system. The Eskimos themselves work on a terminal [illegible] analysis and synthesis of sentence and word derivation becomes gradually more and more automated. Although perhaps our working methods may be a bit different from the methods more popular in the United States since we are heavily data oriented (for polyvalent output) we work as do most of your contributors on the basis of helping the Eskimos to help themselves.'

From David Reed: 'there is a project afoot to teach Shoshone at Idaho State Univ. More information could be obtained (and is--Ed.) from Prof. Douglas Parks, Dept of Anthro, ISU, Pocatello, Idaho 83201.'

John D. Nichols writes: 'We hope to get a project started here [Bemidji State College, Bemidji, MN 56601] training speakers as teacher-linguists, as Bemidji is located in the middle of three reservations and has a growing Native American Studies program, but do not know if any funds will be available.'

From the Hardin, MT Tribune Herald, Jun 22 1972: SCHOOL BOARD LOOKS AT BUDGETS. ... 'Dr. Anderson also introduced Dr. Hugh Matthews, who is on a year's leave of absence from (MIT) ... (and) who will spend that year here, working with the bilingual program. (He) would assume duties as director of the program on July 1. He would remain director of the program until such time as Joe Medicine Crow, whom Anderson recommended as the director, could complete his present obligations and assume the directorship of the program.

' ... Matthews came here primarily as a linguist for the program ....

'Matthews answered questions about MIT's linguistics program and discussed the need for a bilingual program. He noted that part of the job of a bilingual program is to help people of different cultural backgrounds to learn about each other and that part of the job is to show students involved that you "have respect for their values and their parents' values."'

From J. V. Powell, Dept. of Anth. and Soc., UBC, Bancouver 8, BC CANADA: 'I am teaching a course in Quileute here at the Quileute Reservation in La Push, Wash. Quileute is a Chimakuan language and remaining speakers number about ten, mostly above 60 years old. A set of lesson plans is more or less ready, but hasn't yet been typed up due to indecision about an orthography and little security that they would ever be used. Further, I'm undecided as to whether to type it on mimeo-masters or prepart typescript for photo-offset. I am considering trying to inspire an ingroup pidgin, rather than trying to go ahead on the language in the face of flagging interest. The idea of a pidgin seems to fill the need for a symbol of group identity and a proper Quileute language.

'The Quinault tribe is teaching Quinault at the reservation school in Tahola, Washington, using lessons and language master recordings prepared by the Quinault Tribal Council. They have refused to make their materials available to outside scholars.

'The Makah tribe at Neah Bay has been teaching the language at the reservation school for at least one year and hope to prepare a set of lesson plans for use in that program during the coming year. So far 30 children have been trained with varying success.

'If there is interest, I have spoken to the people with the extension program at UBC about an evening course in Chinook Jargon. ...the Hawaii Council of American Indian Nations studied Chinook Jargon for several sessions last spring using lesson plans that I dashed off.'

From Faith Hill: 'I am particularly interested in seeing Bilingual Education tried in Adult Education classes in Navajo, for the "Basic Education" offered for unschooled adults. We have just revised our adult Reader to include some "Bridge-to English" materials after the Navajo letters have been introduced stage by stage, with practice in dividing words in syllables and sounding them out.'

Gunther Michelson writes: 'I have compiled a dictionary in the Mohawk language, a copy of which is at the University of the State of New York at Albany.' Mr. Michelson is a producer with the CBC, and Mohawk is 'a hobby to which I have devoted a considerable part of my spare time during the past 12 years, living close by to the Mohawk Reservation of Caughnawaga.'

DOCKSTADER SEEKS THESES AND DISSERTATIONS

Frederick J Dockstader writes: 'For the record, I'd like to announce that I am now bringing my earlier Bibliography up-to-date, and would be grateful for any data readers may care to offer. Since it included many linguistic titles, I hope the new edition may

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'Publication is scheduled for sometime in October, if all goes well. The first edition, 1890-1955, included 3,650 titles, and some 399 pages, with index. The new one will include all of the previous titles, plus (already) some 2,500 MA and PhD studies, running over 500 pages. For the linguistics section, I'd appreciate any titles which were overlooked previously, or which have been done since 1955. For relevant data, I need degree, date, pagination, and specific Indian language(s) involved.' (Address: Museum of the American Indian, Heye Foundation, Broadway at 155th Street, New York, NY 10032).

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SUB EDITORS

I will here rehash the subeditors for various language groups and areas, including some new additions:

Arctic Canada, Alaska, and Athabascan: Mike Krauss, Prof. of Ling, U of Alaska, College, AK 99701 (due to my error, Mike was last time listed as also being the subclearinghouse for Iroquoian--this he declines, denies, and demurs at)
Uto-Aztecan: Ronald W. Langacker, Dept. of Ling., UCSD, La Jolla, CA 92037
Yuman: Margaret Langdon, Dept of Ling., UCSD, La Jolla, CA 92037
Navajo: Oswald Werner, Dept of Anth., Northwestern U, Chicago, IL 60201
The Plains: David S. Rood, Dept of Ling, U of Colorado, Boulder, CO 80302
Siouan: G Hubert Matthews, 740 2nd St. South (4), Hardin, Montana 59034 (after June, 1973: Dept of Ling, 200-102, MIT, Cambridge, MA 02139)
Iroquoian: Roy Wright, Dept of Anth, U of Toronto, Toronto 181, ON CANADA
Algonquian: Jim Fidelholtz, Dept of Ling, 200-128, MIT, Cambridge, MA 02139
Any others: The Editor (Fidelholtz).

And may I reiterate: keep those cards and letters coming in; there are a lot of people interested in good ideas about teaching, learning, and analyzing Indian languages. It would also be helpful, but not necessary, to send examples along of your lesson plans, textbooks, etc. [Add: teaching obsolescent languages: Wick R. Miller, Anth., U of Utah, Salt Lake City, UT 84112]

IJAL will, when space permits, publish a brief notice about the NEWSLETTER. From that notice: 'It is the hope of the organizers of this conference [Eric Hamp and Carl Voegelin--JLF] that increasingly native-speaking scholars and collaborators may be attracted to participate actively in the scholarly sessions of this ongoing annual November enterprise.'

Also from the same notice: 'The June 1972 number of The Morning Star People (St Labre Indian School, Ashland, Montana) contains an interesting account of their new bilingual education program, which seeks to foster both Cheyenne and English by using the stronger language as the communication medium for each child while strengthening skill in whichever language is weaker. While not specifically linguistic, John C. Schmidt writes about "The Poorest Non-White Minority", ie, the American Indian, in The Johns Hopkins Magazine, Spring, 1972.'

NEW MASSACHUSETTS BILINGUAL EDUCATION LAW

Chapter 1005 of the Acts, 1971, of the Commonwealth of Massachusetts (pp. 943-950, available from The Public Documents Office, The Commonwealth of Massachusetts, John F.X. Davoren, Secretary of the Commonwealth, State House, Boston, MA 02133) is 'An Act providing for the establishment and implementation of programs in transitional bilingual education in the public schools of the Commonwealth, with reimbursement by the commonwealth to cities, towns and school districts to finance the additional costs of such programs.' While there are no native Indian languages spoken by minorities residing in Massachusetts (the Bill is clearly aimed at Spanish-speaking, and more specifically Puerto Rican, minorities primarily), nevertheless, many of its provisions are relevant to legislation which might be enacted by other states with Indian languages spoken by minorities. Some excerpts from the Bill follow: 'When, at the beginning of any school year, there are within a city, town or school district ... 20 or more children of limited English-speaking ability [in any such language classification (ie, with native ability in the same language) within the district--JLF], the school committee shall establish, for each of [those] classes, a program in transitional bilingual education for the children therein; provided, however, that a school committee may establish a program in transitional bilingual education with respect to any classification with less than 20 children therein.

'Every [native] child of limited English-speaking ability not enrolled in existing [bilingual] school classes shall be enrolled and participate in the program in transitional bilingual education [offered] ... [by the school] for the classification to which he belongs by the city ... in which he resides for a period of 3 years or until such time as he achieves a level of English language skills which will enable him to perform successfully in classes in which instruction is given only in English, whichever shall first occur. ... 'If [any] pupil enrolled in the program is transferred [out of the TBE program--JLF] to still another school system, the school committee of [that] system, be it city, town or district, may be reimbursed by the commonwealth for the pupil in the program for a length of time equal to that which remained at the time he was transferred. [With approval of the school committee and the parents, a child may be continued in the program for longer than 3 years.] ... Said notice [of enrollment in TBE to the parents] shall further inform the parents that they have the absolute right, if they so wish, to withdraw their child from a program in TBE ... The notice shall be ... in English and in the language of which the child of the parents so notified possesses a primary speaking

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Chapter 1005 of the Acts, 1971, of the Commonwealth of Massachusetts (pp. 943-950, available from The Public Documents Office, The Commonwealth of Massachusetts, John F.X. Davoren, Secretary of the Commonwealth, State House, Boston, MA 02133) is 'An Act providing for the establishment and implementation of programs in transitional bilingual education in the public schools of the Commonwealth, with reimbursement by the commonwealth to cities, towns and school districts to finance the additional costs of such programs.' While there are no native Indian-[illegible] minorities residing in Massachusetts (the bill is clearly aimed at Spanish-speaking, and also French-speaking, minorities primarily), nevertheless, many of its provisions are relevant to legislation which might be enacted in other states with Indian language speaking minorities. Some excerpts from the bill follow: 'When, at the beginning of any school year, [or within any city, town or school district ... 20 or more children of limited English-speaking ability in any such [age and classification [ie, with native ability in the [illegible] non-English language--TJF], the school committee shall establish, for each such [illegible], a program in transitional bilingual education for the children therein; provided, however, that a school committee may establish a program in transitional bilingual education with respect to any classification with less than 20 children therein.

'Every such child of limited English-speaking ability not enrolled in existing [illegible] school system shall be enrolled and participate in the program in transitional bilingual education [hereafter TBE--JLF] established for the classification to which he belongs by the city ... in which he resides for a period of 3 years or until such time as he achieves a level of English language skills which will enable him to perform successfully in classes in which instruction is given only in English, whichever shall first occur.

... 'If later evidence indicates that a child so transferred [out of the TBE program--JLF] is still handicapped by an inadequate command of English, he may be reenrolled in the program for a length of time equal to that which remained at the time he was transferred. [With approval of the school committee & the parents, a child may be continued in the program for longer than 3 years.] ... Said notice [of enrollment in TBE to the parents] shall further inform the parents that they have the absolute right, if they so wish, to withdraw their child from a program in TBE ... The notice shall be ... in English and in the language of which the child of the parents so notified possesses a primary speaking ability.

'A school committe may allow a nonresident child of limited English-speaking ability to enroll in ... its program in TBE and the tuition for such a child shall be paid by the city ... in which he resides.

'Children enrolled in a program of TBE whenever possible shall be placed in classes with children of approximately the same age and level of educational attainment. If children of different age groups or educational levels are combined, the school committee so combining shall ensure that the instruction given each child is appropriate to his or her level of educational attainment and the city ... shall keep adequate records of the educa-

[illegible] and progress of each child enrolled in a program. The maximum student-teacher ratio shall be set by the department and shall reflect the special educational needs of children enrolled in programs in TBE. ...

'The board shall grant certificates to teachers of TBE who present the board with satisfactory evidence that they (1) possess a speaking and reading ability in a language, other than English, in which bilingual education is offered and communicative skills in English; (2) are in good health, provided that no applicant shall be disqualified because of blindness or defective hearing; (3) are of sound moral character; (4) possess a bachelor's degree or an earned higher academic degree or are graduates of a normal school approved by the board; (5) meet ... requirements as to courses of study ...; and (6) are legally present in the US ....

"Any school committee may upon its request be exempted from the certification requirements of this section for any school year in which compliance therewith would in the opinion of the department constitute a hardship in the securing of teachers of TBE in the city .... Exemptions ... shall be subject to annual renewal by the department. ...

'In requesting an exemption ... preference to persons who have been certified as teachers in their country or place of national origin. ...

'The bureau for TBE shall be charged with ... (4) to provide for the maximum practicable involvement of parents of children of limited English-speaking ability in the planning, development and evaluation of transitional bilingual education programs in the districts serving their children and to provide for the maximum practicable involvement of parents of children of limited English-speaking ability, teachers and teachers' aides of TBE, community coordinators, representatives of community groups, educators and laymen knowledgeable in the field of TBE in the formulation of policy and procedures relating to the administration of [the Commonwealth's education laws].'

In Chapter 71A, Sect. 2, 'Each school committe shall ascertain, not later than the first day of March, ... the number of children of limited English-speaking ability within their school system, and shall classify them according to the language of which they possess a primary speaking ability.' Most school districts in the Commonwealth, I am told, have been woefully lax in administering the provisions of this act, as is often the case with good or reasonable laws. Nevertheless, enforcement and compliance with the provisions of the law do seem to be increasing.

The editor will appreciate receiving copies of and comments on other legislation, both Federal and State, which bears on the question of Indian education, Indian languages, or the like, even if not exclusively pertaining to Indians, or, as in the case of the Massachusetts law, not possibly pertaining to Indians (although substantial out-of-State Indian language speaking minorities do exist in certain communities within the state).

We have received from Roger Shuy a copy of a paper of his entitled 'The Navajo Reading Study: An Illustration of the Responsible Range of Educational Linguistics', presented at the 3rd Int. Cong. of Applied Linguistics, Copenhagen, 21-25 Aug. 1972. In it he tells: 'The primary task of the educational linguist is to offer information relevant to the formulation of language education policy and to its implementation. The establishment of policy is however properly the concern of the political bodies responsible for the educational system. The Navajo Reading Study has therefore no direct role in establishing policy; its aim is to develop and make available information that will permit the Navajo people, working through their own institutions, to make informed decisions about language education policy. [F]irst question to be answered in this is the nature of the cognitive competence of children coming to school. On what terms does the school begin? Can the child relate to school personnel with his teacher and his classmates? and what sort of terms is that?

' ... In 1968 and ... 1970, surveys were carried out of the language situation as it showed up in the [kindergarten] of five-year-old Navajo children beginning school. ... In 1970, 29.3% of the children were reported to have come to school knowing no English at all, a further 38% were said to know a little English but to be incapable of doing first grade work in it, 29.7% were reported equally at home in Navajo and English, 3.7% to be speakers of English who knew a little Navajo, and 4.3% to be monolingual in English. In brief, over two-thirds of the children would be in serious trouble faced with a monolingual English teacher.

'Our second question concerned the nature of the ... Navajo spoken by six-year-old children. ... [We] collect[ed] a corpus of the six-year-old children which would permit a study of phonetic problems, lexical frequency, and morphological complexity, and a start on syntactic analysis. ...

' ... With this, we have been able to publish four studies which give a first picture of aspects of the language of young Navajo children [Navajo Reading Study Progress R[illegible]

The bureau for the shall be charged with ... (4) to provide for the maximum practicable involvement of parents of children of limited English-speaking ability in the planning, development and evaluation of transitional bilingual education programs in the districts serving their children and to provide for the maximum practicable involvement of parents of children of limited English-speaking ability, teachers and teachers' aides of TBE, community coordinators, representatives of community groups, educators and laymen knowledgeable in the field of TBE in the formulation of policy and procedures relating to the administration of [the Commonwealth's education laws].'

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We have received from Bernard [illegible] a copy of a paper of his entitled 'The Navajo Reading Study: an Illustration of the Scope and Nature of Educational Linguistics', presented at the 3rd Int'l. Congr. of Applied Linguistics, Copenhagen, 21-26 Aug. 1972. Excerpts follow: 'The primary task of the educational linguist is to offer information relevant to the formulation of language education policy and to its implementation. The establishment of policy is however properly the concern of the political bodies responsible for the educational system. The Navajo Reading Study has therefore no direct role in establishing policy; its aim is to develop and make available information that will permit the Navajo people, working through their own institutions, to make informed decisions about language education policy. A first question to be answered in this is the nature of the communicative competence of children coming to school. On what foundations must the school build? Can the child come to school and complete with his teacher and his class mates? And what sort of language does he use?

' ... In 1969 and ... 1970, surveys were carried out of the language situation as it showed up in the language use of six-year-old Navajo children beginning school. ... In 1970, 29.3% of the children were reported to have come to school knowing no English at all, a further 33% were said to know a little English but to be incapable of doing first grade work in it, 20.7% were reported equally at home in Navajo and English, 3.7% to be speakers of English who knew a little Navajo, and [illegible]% to be monolingual in English. In brief, over two-thirds of the children would be in serious trouble faced with a monolingual English teacher.

'Our second question concerned the nature of the ... Navajo spoken by six-year-old children. ... [We collected] a corpus of the six-year-old children which would permit a study of graphemic problems, lexical frequency, and morphological complexity, and a start on syntactic analysis. ...

' ... With this, we have been able to publish four studies which give a first picture of aspects of the language of young Navajo children [Navajo Reading Study Progress Report (hereafter NRSPR) No. 9. 1971. A computer-assisted study of the vocabulary of six-year-old Navajo children, by Spolsky, Wayne Holm, and Jonathan Emery; NRSPR 10, 1971. A spoken word count of six-year-old Navajo children, by Spolsky, Holm, Babette Holliday, Judy Harvey, Marlene Atcitty, Irene Silentman, and Emery; NRSPR 12. 1971. Grapheme and unit frequencies in Navajo, by Holm] ... .

'... Given knowledge of the communicative competence of the children concerned, it is possible to move towards the selection of a language education policy. While there are many factors that go into the analysis of all the possibilities of language education policy,

four main types exerce; one monolingual and three bilingual. Type M (monolingual, [illegible] speaking the one standard variety of a world language. In [other] cases ..., some variety of bidialectal or bilingual education is necessary. Type A occurs when the school ... uses ... a type A policy is a matter of fact [illegible] on. The general policy for BIA Navajo schools has for long been type A; while most children coming to BIA schools speak Navajo, all teaching has been in English [fn: There have been minor exceptions--the use of bilingual readers in the post-war period, for instance--but all attempts were handicapped by the lack of trained Navajo-speaking teachers]. Type B policies ... involve emphasizing one language for main use, but recognizing local and limited use of others. ... a type B policy ... does provide a reasonable transition period for instruction in the vernacular, and makes some effort to perserve the vernacular for restricted use. Official BIA and Tribal policy is moving in theory (if not altogether in practice) towards a type B policy [fn: The first steps towards this were the programs at Rough Rock Demonstration School, Rock Point School, and the BIA Bilingual Kindergartens at half-a-dozen locations; all of these preceded the Bilingual Education Act, since when a number of other schools have started some teaching in Navajo]. A key motivation for support of the Navajo Reading Study is the possibility of developing the teaching of reading in Navajo, such policy being normal in type B approaches. Type C language policy occurs when two or more languages in a country are both recognized as fully suitable for all uses; children are educated in their own language, and learn another for link purposes. There has been no suggestion of such a policy for Navajo.

'The choice among these policies is clearly a matter for the Navajo people themselves, whether at the Tribal or the local school level [fn: There is strong local control of schools at Rough Rock, Rock Point, and Ramah, all of which are committed to bilingual education]. But if it is to be valid, such a choice should take into account the general sociolinguistic situation in which it occurs. The studies referred to above have in fact produced some data on the general picture of Navajo language maintenance, for the language use of a six-year-old child when he comes to school is very good evidence of home language use and of parental attitude. In 10% of the cases, we found a nearly complete switch to English, and in another 20%, a kind of bilingualism that can only result from extensive use of English in the home. In the remaining 70%, however, it is clear that parents at home are speaking only Navajo to their children. Behind these total figures are two major divisions, one demographic and the other related to medium. The demographic dimension reveals a distinction between traditional rural Navajos, whose children for the most part attend BIA schools, and progressive "urban" Navajos who live in the growing semi-urban communities or on the edge of the reservation and whose children attend public schools.[fn: a third group ... is the relatively large number of Navajos living off the Reservation in cities .... The children of this group are likely to be monolingual speakers of English] Among the traditional group, Navajo maintenance is much higher, while the progressive group shows increasing tendencies to know and use English as well. The second division shows up as a diglossia affecting the spoken-unwritten channels of communication, and reflecting the weakness of literacy in Navajo. Virtually all written activities are conducted in English. Tribal council meetings and business[,] ... [chapter meetings[, ...] tribal court sessions[, ... and] a great deal of broadcasting [is] in Navajo [but all records, minutes, the official Tribal Code, etc. are] entirely in English ... .

'It is clear from these data that any realistic language education policy is quite out of place for the Navajo. It is also clear that any development of teaching materials in Navajo will involve considerable [illegible] the suitability of Navajo as a written language, [illegible] that teaching in Navajo is [illegible] monolingual policy aimed at preventing the people from gaining access to programs, and various language planning for [illegible] and standardization ....

'The acquisition of a child's native tongue involves a number of specific areas. The [illegible] is probably the encouragement of the kind of interaction [illegible] for formal instruction. The study plans to carry out some exploratory work in the area, provide oral language development along with its teaching materials.

'... The Navajo Reading Study has as its central purpose the exploration of the feasibility and effect of teaching Navajo children to read in their own language first. We have therefore developed a number of small reading books, and courses at this stage being to explore various [illegible] and obtain reactions rather than to produce a final system or publish a basal reader. The material is as Navajo as possible; they are written in Navajo by Navajos, and not translated from English.

'... I should like to refer to [Wilson, Rob et al. 1966] Outline of strategies for teaching a second language. [illegible] Second Language. U of C.U. at Los Angeles], a complete first year curriculum for Navajo children in which the teaching of English as a second language is an integral part of an innovative curriculum and not just an extra school subject. His is an exciting and sensitive attempt to provide teaching in

Type C language policy occurs when two or more languages in a country are both recognized as fully suitable for all uses; children are educated in their own language, and learn another for link purposes. There has been no suggestion of such a policy for Navajo.

'The choice among these policies is clearly a matter for the Navajo people themselves, whether at the Tribal or the local school level [fn: There is strong local control of schools at Rough Rock, Rock Point, and Ramah, all of which are committed to bilingual education]. But if it is to be valid, such a choice should take into account the general sociolinguistic situation in which it occurs. The studies referred to above have in fact produced some data on the general picture of Navajo language maintenance, for the language use of a six-year-old child when he comes to school is very good evidence of home language use and of parental attitude. In 20% of the cases, we found a nearly complete switch to English, and in another 20%, a kind of bilingualism that can only result from extensive use of English in the home. In the remaining 60%, however, it is clear that parents at home are speaking only Navajo to their children. Behind these total figures are two major divisions, one demographic and the other related to tradition. The demographic dimension reveals a distinction between traditional rural Navajos, whose children for the most part attend BIA schools, and progressive "urban" Navajos who live in the growing semi-urban communities or on the edge of the Reservation and whose children attend public schools. [fn: a third group ... is the relatively large number of Navajos living off the Reservation in cities .... The children of this group are likely to be monolingual speakers of English.] Among the traditional group, Navajo maintenance is much higher, while the progressive group shows increasing tendencies to know and use English as well. The second division shows up as a glossia affecting the spoken and written channels of communication, and reflecting the weakness of literacy in Navajo. Virtually all written activities are conducted in English. Tribal council meetings and business [,] ... [chapter meetings [, ...] tribal court sessions [, ... and] a great deal of broadcasting [is] in Navajo [but all records, minutes, the official Tribal [illegible], etc. are] entirely in English ... .

'It is clear from these data that any monolingual language education policy is quite out of place for the Navajo. It is also clear that any development of teaching material in Navajo will involve extensive doubts about the suitability of Navajo as a written language, for that teaching in Navajo is really a neo-colonial policy aimed at preventing the people from having access to progress, and serious language planning for modernization and standardization ....

'The enrichment of a child's mother tongue involves a number of specific areas. The most obvious is the [illegible] of new styles and modes of language use. Especially important here is probably the encouragement of the kind of oratorical speech style considered desirable for formal education. The study plans to carry out some exploratory work in this area, providing oral language development along side its reading materials.

'... The Navajo Reading Study has as its central purpose the exploration of the feasibility and effect of teaching Navajo children to read in their own language first. We have therefore developed a number of small reading books, our concern at this stage being to explore various approaches and obtain teachers' reactions rather than to propose a set system or publish a final reader. The material is as Navajo as possible; they are written in Navajo by Navajos, and not translated from English.

'... I should like to refer to [Wilson, Robert D. 1969. Outline of strategies for teaching a second language. Work papers in English as a Second Language. U of Cal. at Los Angeles], a complete first year curriculum for Navajo children in which the teaching of English as a second language is an integral part of an innovative curriculum and not just an extra school subject. This is an exciting and sensitive attempt to provide teaching in English from the beginning to children who do not know the language.

'...A key part of the work of the [NRS] has been to provide a core of qualified Navajo speaking expert teachers. While we have some linguists studying Navajo, we try to put emphasis on having Navajos study linguistics. Secondly, we have become involved in observing processes of language modernization and standardization. While the Navajo dictionary did much to standardize Navajo orthography, there remain many areas of question. ... Our study of the speech of Navajo children showed up a great number of English loanwords. ...

... We have not been applying linguistics. We cannot make direct applications of

linguistic scholarship to our problems. Though phonological theory casts light on problems of orthography, it does not provide clear guidelines for the design of a practical orthography nor does linguistic theory explain how languages are to be taught. Educational linguistics must be a discipline in its own right, drawing on the various language sciences for the implications of their work, but not expecting to find easy answers to the complex problems of language education.' [Sorry about that folks, but the Ed. most heartily agrees with the last paragraph; it would be nice if there were an algorithm to go from theory to practice, but there just doesn't seem to be any].

Spolsky also sent a Bibliography of the Navajo Reading Study [available from NRS, the U of New Mexico, 1805 Roma NE, Albuquerque, NM 87106]

START IN OWN LANGAUGE HELPS ESKIMO STUDENTS
(UPI, from the Boston Globe, ca. July, 1972)(cf. Page 1 above)

NUNAPITCHUK, Alaska--In several tiny Alaska villages, native school children in the first two grades are learning their lessons in Eskimo while English is taught as a second language.

At Nunapitchuk in southwestern Alaska, Sophie Parks, 22, keeps the children busy with songs, stories and lessons in the language they speak at home.

Mary Elizabeth Parala, an English teacher from Michigan, is the counterpart in the bilingual education program and believes the children learn more quickly by starting their lessons in Eskimo.

'They are going much better as far as concept development is concerned,' she said. 'They are learning more than they possibly could in English alone.'

The Eskimo-English program was introduced in seven village schools last year and it has won the praise of the Alaska Federation of Natives (AFN), Bureau of Indian Affairs and the state's school system for rural Alaska.

AFN officials would like to see the program extended to hundreds of other first and second grade children who are being taught only in the English language.

The AFN leaders believe the English-only classes retard the education process and contribute to the breakdown of the strong family life of Alaska's remote villages.

In a tour earlier this year of 3 southwestern Alaska villages, Reps. Lloyd Meeds (D-WA) and Victor Veysey (R-CA) found that books used in the schools were inadequate.

'There is very little in those books that those children have any affinity with naturally,' Meeds said. 'These are stories of middle class white America--the kind you find in the suburbs of Seattle.'

BOOKS, ARTICLES, ETC. OF INTEREST

From the BIA (address in list above):

a Brochure entitled 'Information about...: Current books on Indian History, Problems, and Point-of-view'

'Linguistic considerations in the interpretation of place names'(excerpted from an article by Floyd Lounsbury)

American Indian Languages, by William C Sturtevant and Wallace L Chafe

Indians: Languages. A brochure, containing suggested reading lists, sign language, Indian names (all reading lists), and 'Indian Origin of State Names'.

Algonquian LInguistics Newsletter Vol. 1, No. 1 (March 1972) [$2 per year--4 issues--from Dept of Anth, Trent U., Peterborough, ON Canada] has arrived. It contains a report on the IV Algonquian Conference; a section on Ojibwa--orthography, Grammar, and dictionary/dialect survey subsections; a Malecite-Passamaquoddy section ('Malecite Studies at the U of New Brunswick'); and Notes on Powhatan, Wamponaog [sic], Cheyenne, Algonquian. Editor is E M Todd. Also included with Vol I:1 was an outline 'A Revised Spelling System for Ojibwa', by David Jones and Evelyn M Todd.

Akwesasne Notes (published ca. 10 times annually, at no fixed subscription rate, but per/copy prices are at the rate of about $5 per annum; address:(Rarihokwats, Editor) Akwesasne Notes, Mohawk Nation, via Rooseveltown, NY 13683) has little news on Indian languages per se, but many of you may find it of interest. The issues are each about 48 pp., and contain news of interest to Indians from all over the US and Canada (especially), but also from the rest of the hemisphere and even elsewhere. Recommended.

The Indian Historian Press (1451 Masonic Av, S.F., CA 94117) publishes several books of interest:

The Indian Historian (quarterly, $6; little linguistics per se)

Textbooks and the American Indian ($4.25; examines history books in 2ndary schools;

songs, stories and lessons in the language they speak at home.

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Index to LIterature: 1970 ($12; annual publication--prepublication price: $8). Non-newspaper periodicals (257 in 1970) searched and indexed. Communications, Linguistics, and Indian Tribes, United States [including Canada--JLF] are among the subject areas which are indexed separately from the main alphabetized index. Also listed are books, although somewhat less thoroughly. Recommended. Also, if you know of any obscurely published articles, or newly published books, I'm sure that the IH Press would appreciate your dropping them a note about it.

The Right to be Indian, by Dr. Ernest Schusky (SD. 64pp.: Intro: Indians in the Current Struggle for Civil rights [written 1965]; The background; Why Indians are special citizens; problems in the civil rights of America's 'special' citizens; civil rights in the small community; rights to self-government in Indian communities; self-determination in Indian communities; conclusions and recommendations; bibliography). Excellent book, although little on languages.

David S. Rood informs us of 'a newsletter of high quality which is put out by the Office of Education Programs, Bureau of Indian Affairs, under the editorship of William R. Slager, U of Utah. Originally entitled English for American Indians, it is now called Language in American Indian Education, and covers bilingual matters as well as purely ESL. It is available free by writing Mr. Robert Rebert, Chief, Language Arts Branch, Div. of Educational Planning and Development, PO Box 1788, Albuquerque, NM 87103.'

For some instructive comments, countercomments, and reply, on the publication of (in this case Navajo) myths (published in English only) see: Gary Witherspoon, review of Blessingway, American Anthropologist 73(1971):1360-1361; Leland C. Wyman, Comment on Witherspoon's Review of Blessingway, AA 74:4.1037; and Gary Witherspoon, Reply to Wyman's Comment, AA 74:4.1037. Wyman essentially claims that the costs of setting type for Navajo is too great; Witherspoon counters that Wyman (et al.) assume that publication in English is the more important, whereas that is only true for non-Navajos.

Maine Indians: A Brief Summary. Prepared by State Department of Indian Affairs, State House, Augusta, ME 04330 [Feb., 1971].

Indians of the Eastern Seaboard. Pamphlet available form the BIA. Well-limned. Also available from the Supt. of Documents, US Govt. Printing Office, Washington, DC 20402 for 15¢.

A bunch of goodies available from Education Division, Dept. of Indian Affairs & Northern Development, 22 College St, Toronto, Canada:

Nistam i:yiyomasinihikan (First Cree Reading Book), written and illustrated by members of the staff and student body of Fort George Federal School, Ft George, Quebec (directed by Mary Mitchell). 1972

Our Cree Dictionary, by the children of Kingfisher Indian day School, Kingfisher Lake, via Central Patricia, Ontario, Canada; R V F Ryan, teacher. Sept, 1970.

Kappagonachegwung. The Trap Line. by Isaac, Stephen and Victor a Sainnawap, pupils of Kingfisher Lake Indian Day School, Kingfisher Lake, ON, via Central Patricia, ON. R E Salter, teacher. May 1969.

Indian Legends of Eastern Canada, by students of summer course for teacher assistants, Centennial College, Toronto. 1969.

Who Am I?: The poetry of Indian Children. July, 1969. Illustrations [and they're beautiful] by Saul Williams and Daniel Chikane, Round Lake.

Deer Lake. by the children of grades 3,4,5, Deer Lake Indian Day School, Deer Lake, via Red Lake, Ontario. T. Hoppe, teacher. June, 1971.

Fort George, by Grade Three, Fort George Residential School, Miss S Runnels, teacher. n.d.

Of the above, the Cree Dictionary, and Cree Reading Book are substantially about the language. cf. also:

"From Cree to English" (Part I, The Sound System) by Mrs. M. Soveran, S.I.N.E., University of Saskatchewan.

Mīgmaqaqtūgeeng (Speaking Micmac): In two versions, with a short Appendix containing suggestions for typing Micmac. Original Micmac version by Gordon Francis; English translation by Gordon Francis and Kenneth Hale. December, 1970. (Some copies may be available from Ken Hale, address above). (pp.: 33; 33; 2).

ʔóʔodham Ñeʔokĭ ha-kʔídag (The Sounds of Papago), in two parts: original Papago version by Albert Alvarez; English translation by Kenneth Hale. (pp: 66; 45). 1969.

Toward a Manual of Papago Grammar: Some Phonological Terms, by Albert Alvarez and Kenneth Hale, MIT. (34 pp). 'Our purposes in this paper are, first, to discuss briefly the value of linguistic handbooks written by persons who have native command of the languages described in them and, second, to report on our initial steps toward the production of such a handbook for Papago, a Uto-Aztecan language of the Southwest.

'... Alvarez, a native speaker of Papago, ... composed section 3, a partial account of his decisions in the development of a phonological terminology for Papago [in Papago--ed.]....' [appeared in IJAL 36(1970):83-97.

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Indians of the Eastern Seaboard. Pamphlet available form the BIA. Well-limned. Also available from the Supt. of Documents, US Govt. Printing Office, Washington, DC 20402 for 15¢.

A bunch of goodies available from Education Division, Dept. of Indian Affairs & Northern Development, 22 College St, Toronto, Canada:

Nistam i:yiyomasinihikan (First Cree Reading Book), written and illustrated by members of the staff and student body of Fort George Federal School, Ft George, Quebec (directed by Mary Mitchell). 1972

Our Cree Dictionary, by the children of Kingfisher Indian day School, Kingfisher Lake, via Central Patricia, Ontario, Canada; R V F Ryan, teacher. Sept, 1970.

Kappagonacheewung. The Trap Line. by Isaac, Stephen and Victoria Sainnawap, pupils of Kingfisher Lake Indian Day Sc-ool, Kingfisher Lake, ON, via Central Patricia, ON. R E Salter, teacher. May 1969.

Indian Legends of Eastern Canada, by students of summer course for teacher assistants, Centennial College, Toronto. 1969.

Who Am I?: The poetry of Indian Children. July, 1969. Illustrations [and they're beautiful] by Saul Williams and Daniel Chikane, Round Lake.

Deer Lake. by the children of grades 3,4,5, Deer Lake Indian Day School, Deer Lake, via Red Lake, Ontario. T. Hoppe, teacher. June, 1971.

Fort George, by Grade Three, Fort George Residential School, Miss S Runnels, teacher. n.d.

Of the above, the Cree Dictionary, and Cree Reading Book are substantially about the language. cf. also:

"From Cree to English" (Part I, The Sound System) by Mrs. M. Soveran, S.I.N.E., University of Saskatchewan.

MīgmaqeÜöpemg (Speaking Micmac): In two versions, with a short Appendix containing suggestions for typing Micmac. Original Micmac version by Gordon Francis; English translation by Gordon Francis and Kenneth Hale. December, 1970. (Some copies may be available from Ken Hale, address above). (pp.: 33; 33; 2).

ʔÓʔodham Ñáʔoki ha-kʔidag (The Sounds of Papago), in two parts: original Papago version by Albert Alvarez; English translation by Kenneth Hale. (pp: 66; 45). 1969.

Toward a Manual of Papago Grammar: Some Phonological Terms, by Albert Alvarez and Kenneth Hale, MIT. (34 pp). 'Our purposes in this paper are, first, to discuss briefly the value of linguistic handbooks written by persons who have native command of the languages described in them and, second, to report on our initial steps toward the production of such a handbook for Papago, a Uto-Aztecan language of the Southwest.

'... Alvarez, a native speaker of Papago, ... composed section 3, a partial account of his decisions in the development of a phonological terminology for Papago [in Papago--ed.]....' [appeared in IJAL 36(1970):83-97.

'Some comments on the role of American Indian Linguistics in Bilingual Education', by Kenneth Hale, MIT. To appear in Bilingualism in the Southwest, ed. by Paul Turner. Tucson: U. of Arizona Press. (Fall, 1972). (Other articles of interest by Robert D. Wilson, Elizabeth W. Willink, Wayne and Agnes Holm, Spolsky, Bill Leap, Mary Jane Cook, Madeleine Mathiot.)

ʔÓʔodham Ñáʔoki ha-CáʔidAg (The Expressions of Papago). MS 96pp. + 90 pp. MS trans-

lation by Ken Hale.

Publications on Amerindian languages by American Indians: (from 'Some questions about anthropological linguistics', by Ken Hale):

Alvarez, Albert. 1969a and b. The Sounds of Papago and The expressions of Papago. v. page 13.
____ and Kenneth Hale. 1970. Toward a manual of Papago grammar.... See p. 13.
Boas, Franz and Ella Deloria. 1941. Dakota Grammar. National Academy of Sciences Memoirs, Vol. 23, Part 2.
Dolores, Juan. 1913. Papago verb stems. UC-PAAE 10:241-63.
____. 1923. Papago nominal stems. UC-PAAE 20:17-32.
Dozier, Edward. 1953. Tewa II: verb structure. IJAL 19:118-27.
Francis, Gordon. 1971. Nigëmeđeŏgemg. See page 13.
Young, Robert and William Morgan. 1943. The Navaho Language. Education Division, United States Indian Service.
Hoijer, Harry and Edward Dozier. 1949. The phonemes of Tewa, Santa Clara dialect. IJAL 15: 139-44.
Jones, William. 1911. Algonquian (Fox). BAE Bull. 40, Part 1, 735-874.
La Flesche, Francis. 1932. A dictionary of the Osage Language. BAE Bull. 109, 1-406.
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The following excerpts are from the article 'Some questions about anthropological linguistics' by Kenneth Hale, which will appear in Reinventing Anthropology, ed. by Dell Hymes, and published (Jan., 1973) by Pantheon. The excerpting is by the kind permission of the publishers and the author: (By permission of the copyright holders, Pantheon Books, a division of Random House)

'... My questions about the field fall roughly under three rubrics: (1) the future of the field as an intellectual endeavor and its contribution to the science of linguistics, (2) professionalism within the field, and (3) the extent to which the field is of service to the people. These concerns are not really separate; they are intimately interconnected, in my view.

'... It is a prevailing fact about anthropological linguistics, particularly in the areas in which I have worked, that the linguist and the native speaker are not the same individual. There are exceptions, to be sure, but I do not think it incorrect to say that the state of affairs which epitomizes the field is one in which the linguistic investigator is an outsider in the sense that he is not a native speaker of the language he studies nor is he a member of the community in which the language is spoken. The historical origins of this circumstance are, I feel, abundantly clear and should be faced with honesty. Anthropological linguistics, no less than anthropology itself, is 'a child of Western imperialism.' ... In effect, anthropology and anthropological linguistics became disciplines in which Westerners studied, published, and built teaching and research careers around the cultural and linguistic wealth of non-Western peoples. The extent to which this is true today varies in different parts of the world and in different subfields of anthropology, but in the geographical and disciplinary areas with which I am concerned and of which I have some personal knowledge, it is overwhelmingly true. The study of American Indian languages is dominated by non-Indians ....

'There is, of course, nothing wrong with studying the language and culture of a community other than one's own; it is essential that the peoples who inhabit this planet come to know one another intimately, and the study of languages and cultures has an obvious central role to play in achieving this goal. ... In order for any field of inquiry to realize its potential for service to the people, it is a necessary (though not sufficient) condition that it achieve the greatest possible degree of excellence; part of the criterion of excellence for the study of the world's languages is, of course, adequate coverage. ... But I question whether significant advances beyond the present state of knowledge of the world's languages can be made if important sectors of linguistics continue to be dominated by scholars who are not native speakers of the languages they study. To be sure, it would be incorrect to assert that a linguist is absolutely incapable of making important observations about the structure of a language not his own or that such observations as he can make are of limited scientific interest--the evidence against this extreme position is overwhelming. Nonetheless, it has become increasingly clear in recent years--partly as a result of certain advances in the study of the syntax of English and other Indo-European languages--that many important aspects of the structure of a given language are essentially beyond the reach of the scholar who is not a native speaker of it. ...

'Linguistic information about the structures of American Indian ... languages ... is, with a few exceptions, limited to spheres which are more or less readily accessible to the perceptive non-native speaker--i.e. to areas which can be studied with minimal appeal to the native speaker's intuitions. Thus, we have a great deal of excellent information on phonology and morphology, but relatively little on syntax. ... even where we have a clear-cut problem to investigate, the more remote this is from superficial aspects of linguistic structure, the more crucial the native speaker's intuitions become. ...

'... it seems to me to follow that the future of such fields as American Indian linguistics ... will depend critically upon the extent to which they come to be in the hands of scholars who are native speakers of the languages involved. I do not mean to imply that linguists should cease to work on languages other than their own ... [b]ut a native speaker's control of linguistic data is critical ....

'... the collaborative efforts of William Morgan and Robert Young ... greatly strengthens the general point about the contribution of a native speaker's knowledge to the study of American Indian languages, as do other works [e.g. those on p. 14 above--ed.]. ... By and large, however, the field of American Indian linguistics has developed in a direction which has effectively discouraged precisely the kind of participation which is vital to its growth. ... I feel that a significant contributing factor has been the increased professionalism within the field, over the past several decades. By this I mean the tendency to define in increasingly narrow ways the credentials for linguistic scholarship and severely limit the possibilities for finding careers which involve the study of language. There is really only one way in which an individual can prepare himself for a career in linguistics, and that is to obtain an advanced degree from an academic institution. ... Consider, e.g.,

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I have described has also had the effect of narrowing the range of linguistic career possibilities. ...

"Professionalism has also had the effect of isolating the field of linguistics from the people, of making it increasingly difficult for linguists to see how their subject matter is in any way of potential service to the people. ... An outstanding example of this line of thought [realizing that there exists a field of inquiry which could be directly relevant to their language programs] in an American Indian community is that represented by the Diné Bi'ólta' Association, based at Chinle, Arizona, which, among other things, conducts summer workshops devoted to the development of materials and the training of teachers for the study of Navajo language and culture in elementary education. This is but one of a growing number of cases in which a community of people has defined a set of concerns which relate in obvious ways to the subject matter included here under the umbrella of anthropological linguistics.

'... Those of us who are involved in teaching students to do linguistic field work might attempt to modify our courses in ways which would be productive in terms of some of the concerns expressed above--for example, instead of designing them with the exclusive purpose of training linguistics or anthropology students to obtain linguistic data from informants, we might design them more along the lines of reciprocal tutorials in which there is an exchange of competences. In the context of such a course, students with some background in linguistics might collaborate on specific linguistic problems with assistants in the course who are not only native speakers of the language(s) being studied, but also individuals interested in learning how linguists make use of primary data in constructing hypotheses about the grammar of a particular language. ... Instead of addressing our grammatical writings to a narrow audience of professional linguists, we might write them in such a way as to make them of maximum use to native speakers of the languages involved--in fact, it would make considerable sense to compose them more or less in the form of linguistics textbooks addressed primarily to the community whose language is described--this would in no way lessen their scientific value, in fact, it would increase it by making the writings subject to the criticism of perceptive native speakers; furthermore, such writings would be of obvious use in training native speakers to work on their own languages. ...'

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Wilson, Robert D. 2.11,2.13
Witherspoon, Gary 2.13
Wright, Roy 2.8,2.9
Wyman, Leland C. 2.13
Young, Robert 2.14,2.15
Yuman 1.1, 2.9

Arthur Blue (Dept. of Indian and Northern Ed., College of Ed., U of Saskatchewan, Saskatoon, SK CANADA) writes: 'I am in the process of sending out language courses in Indian for public and secondary schools, and for university use. I would be pleased if you would forward any pertinent information you may receive. Thank you.'

The following excerpts are from a [illegible], preliminary version of a paper entitled 'An Introduction to the West Coast Language' by Terry J. [illegible] (Dept. of Linguistics, MIT, [illegible]):

'This outline contains material which could be used in a course on the West Coast Indian Language, a language which is today spoken by some hundreds of the three thousand or so native people from the West Coast of Vancouver Island, BC. This outline should be useful in courses for two groups of people: (1) West Coast native people who speak their tribal language, and wish also to read and write it, and: (2) other persons, both Indian and non-Indian, who do not speak the West Coast Language and want to learn the language. ...

'Parallel examples are provided for the Nootka, Nitinat, and Kwakiutl languages wherever possible. Since all the other West Coast bands speak languages similar to one or another of these three, this outline should be usable in all West Coast communities.

'A limited set of exercises has been included at the end of each section. The teacher and/or the students should attempt to devise further exercises to practice the new skills.

... 'While I never had the honor to meet the late Alexander Thomas, it was his efforts jointly with Eugene Y. Arima to provide language study materials for the West Coast native people--esp. as manifested in their important book 'T'a:t'a:qsapa'--that spurred me to write this paper. ...

'It is unfortunate that these dictionaries, grammars, and readers for the West Coast Language are so difficult to obtain. And even if they were available more generally, it is a sad fact that much of the material in these books and articles is not really useful for most people: since the missionaries and anthropological linguists prepared these items for the use of others in these same groups--all of whom have considerable background in the study of languages or linguistics--they are in a form that makes them difficult to understand for others outside these groups. ...

'A recent booklet, T'a:t'a:qsapa--A practical Orthography for Nootka, published by the National Museum of Man in 1970, has the admirable goal of bringing some of the accumulated information on the West Coast Language out of the museums, archives, and libraries, and making it accessible to West Coast people themselves (as well as to others who are not specialists in the study of languages or linguistics.) This booklet was prepared by Alexander Thomas and his colleague, Eugene Y. Arima, who was an anthropologist at the National Museum at that time. This is by far the most useful book on the West Coast Language for native West Coast people that has appeared, and has set an example to follow for those who wish to see linguistics materials collected for university study put to use in the West Coast communities as well.

'It is in this spirit that the present outline has been prepared. It is meant to be a contribution to the study and utilization of the West Coast Language by the Native People of the area, and other interested persons. [Here is a discussion of the differences in the various dialects of the West Coast language]'

'A fundamental task in establishing a good spelling system is distinguishing between the variations in pronunciation that ought to be shown in the spelling, and those variations which need not be indicated. ...[Not indicating regular phenomena in the orthography and] other principles have been used in devising our spelling system for the West Coast Language ... It should be emphasized that these principles have concrete value: we use them because they appear to result in a simple, uniform and more or less psychologically real orthography for all the West Coast bands. ...'

Toward the end of the 77-page paper, we find the following: Klokeid gives several instances of scholars not following the practice of their native speaker informants, when in fact the practice of the native speaker turns out to be linguistically more correct. He quotes from Sapir (1933): 'Once more, a naive native's phonetic 'ignorance' proved phonologically more accurate that the scientist's 'knowledge'.'

Klokeid continues 'Here I will summarize the three major principles underlying the present orthography: ... (i) The phonetic representation ought to [be] followed whenever possible; (ii) Unnecessary phonetic detail ought to be avoided. For example, the sound [x] is very rare among the tribles north of the Nitinats. Thus it need not be distinguished in spelling from [h]. We write both as h, while Thomas and Arima 1970 distinguish them as X and H, resp.; (iii) A West Coast orthography must be suited to all the tribes, not just the Port Alberni people. The present spelling should be usable by all the tribes: for example, the letters b,d, and ll have been added, for the use of the Nitinats and other southern tribes. Also, among the southern tribes, the sound [h] is very rare, and [x] much more common, the reverse of the situation among the tribes to the north. Moreover, words containing [x] in the language of the Nitinats and other southern tribes are frequently cognate with words used by the more northerly tribes that contain [h]: our earlier decision to write these two sounds with one letter, namely x, means that such words will be spelled

the use of others in these same groups--all of whom have considerable background in the study of languages or linguistics--they are in a form that makes them difficult to understand for others outside these groups. ...

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'The above principles have been adopted because the resulting spelling system appears to be simple and easy to learn. ...

'But if some other orthography were adopted by West Coast people, for example the Swadesh one as modified in the Thomas-Arima booklet, no real harm would result. The most important thing about an orthography, in the final analysis, is that it be actually put to use....

'Although I have presented many arguments here against Swadesh's ideas on the spelling system, it seems clear that he believed linguistics must be made useful to the people whose

language is being studied. ... In the final analysis, Swadesh's positive actions in bringing linguistic knowledge to the Native People surely outweigh his theoretical ideas that we now consider somewhat misplaced, i.e. the emphasis on phonetics to the exclusion of psychologically real phonemes.'

Ed Cook writes: 'During the summer I tried to teach a writing system, basically phonemic, to three Sarcee native speakers who wanted to teach the language to their children. The project was initiated by William Learner, who is vice principal of a local high school where Sarcee children attend. It was supported by a local Initiative Project (a Federal Project to combat unemployment) granted to Learner. The project lasted only several weeks as the fund was limited. The Sarcee stopped taking my free lessons when their payments were stopped. Right now Learner is trying to establish Sarcee as part of their curriculum at the high school. According to a recent conversation with him, the Indian Affairs Department is willing to finance the program if the Sarcee Band Office initiates it by approaching the Indian Affairs Department. I have promised to offer my free service again as soon as they are ready. But I am not sure how soon we can start, ...'

-- Garland Bills writes: 'since coming to New Mexico ... I am sort of informally in charge of our newly established Navajo instruction program--we now offer two years of Navajo and will be offering a kind of problem-seminar on Navajo applied linguistics during the coming year....'

JOB

In late July, a job was being offered under the Title VII Bilingual Education Project at the Loneman Day School, Oglala, SD 57764. They were anxious to fill the position quickly, but the Ed. does not know whether or not they have yet. For more details, write Calvin Jumping Bull or Walt M. Hull, Project Linguist.

Additions and corrections to the mailing list

Dr. Arthur Blue, Dept. of Indian and Northern Ed., College of Ed., U of Saskatchewan, Saskatoon, SK CANADA; Salvador Bucca, Centro de Estudios Linguisticos, 25 de Mayo 217, Buenos Aires, ARGENTINA; Raymond C. Caqué, linguist, Dept. of Indian Affairs, 175 rue St. Jean, Quebec City, PQ CANADA; David Jones, Ctr. for Linguistics, U. of Toronto, Toronto 5, ON CANADA; Navajo Reading Study, U. of New Mexico, 1805 Roma NE, Albuquerque, NM 87106 [2 copies]; William R. Slager, U of Utah, Salt Lake City, UT 84112; Mrs. M. Soveran, S.I.N.E., U. of Saskatchewan, Saskatoon, SK CANADA; Tor Ulving, Prof., Institution of Arabic, Section of Far Eastern Languages, U. of Göteborg, S. vägen 61, 412 54 Göteborg, SWEDEN; M. Young, Indian Affairs branch, Dept. of Indian Affairs & Northern development, 22 College St., Toronto, ON CANADA.

More missing addresses:

Karl-Heinz Gursky (moved from Burgstrasse 76, 53 Bonn, WEST GERMANY)

Michael W. Pidgeon (formerly: Dept. of Ling., U of Victoria, BC CANADA; and Moorings-Flat B, Fitts Village, St. James, Barbados, West Indies; left no forwarding address at latter)

YOU can help the editor by leaving a forwarding address if you move. Thank you.

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Thanks to Irvine Davis of SIL for a lengthy list of SIL members working (or having worked) on American Indian languages.

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